

A  
SERMON

Preach'd at the

FUNERAL

Of his GRACE

*William Duke of Bedford,*

A T

*Chenyes in the County of Bucks.*

---

By *Sa. Freeman*, D. D. Chaplain in Ordinary  
to his Majesty.

---

L O N D O N,

Printed for *E. Rumball*, at the Post-house in  
*Russel-street, Covent-Garden.* 1700.



(259)  
To His GRACE

Wriothefly, Duke of Bedford.

May it please your Grace,

**T**HAT I take the boldness to entitle this mean Discourse to so Great a Name, is not only because of the near Relation Your Grace bears to the Subject; but the early Proofs You have given of steering the whole course of Your Life by His correct and almost perfect Example. Your Grace is arriv'd to that pitch of Honour, next Royal, the highest; blest with a large and Princely Fortune; and You cannot but think that the Eyes of all Men are turn'd upon You, how You'll comport Your self under such obliging and glorious Circumstances. May Your Grace give me leave to lay before You what all Your Friends and all good Men expect from an Heir of the Bedford-Family, That You'll make it Your chief Study to promote the Glory of God, to whose bountiful Goodness You are indebted for so many great and uncommon Blessings, by Your  
Autho-

(364)

---

*The Dedication.*

---

*Authority and Example crushing Profaneness and Vice, and maintaining the true Religion and Virtue; that You'll be a faithful Supporter of the Monarchy, a true Friend to Your Country, a liberal Patron and Benefactor to the Church, a great Encourager of Learning, and an invincible Champion of the Protestant Religion. There's not the least reason to doubt, but that Your Grace will fully answer and make good these Expectations, and by Your own Personal Worth and Merit add Lustre to that of Your noble Ancestors. But my hearty Prayers for your Grace carry me a few steps higher; May Your Grace out-live the Years of Your Grandfather, and, if it be possible, out-shine his Virtues.*

Your Grace's

Most humble and

most faithful Servant,

*Sa. Freeman.*



(367)

---

I

---

I COR. IX. 25.

*Now they do it to obtain a corruptible  
Crown, but we an incorruptible.*

**S**T. Paul in his Epistles often represents the Duty and Reward of a sincere Christian by the Olympick Games and Exercises, so famous amongst the *Grecians*: In this Chapter he compares his *Duty* to two of them, *Fighting and Running*; and expresses his *Reward* by a *Crown*, but one far more excellent than what was there contended for. *They do it to obtain a corruptible Crown, but we an incorruptible.*

For the more useful understanding of the Words, I shall give an account of these Particulars.

I. Why the future state of Happiness is call'd a *Crown*.

II. Why an *incorruptible Crown*.

III. The Certainty of the thing, that there is such a *Crown* to be had.

IV. What is to be done, in order to the obtaining of it.

B

I. Why

I. Why the future state of Happiness is call'd a *Crown*. As,

1. To denote the Honour and Dignity of it. A *Crown* is the Emblem of Majesty, and shews that Princely State and Grandeur to which all Believers are advanc'd in Christ; *He*  
 Revel. 1. *bath made us Kings and Priests*, saith St. John,  
 6. *unto God and his Father*: And to encourage us to continue faithful to the Death, owning and defending the Doctrine of the Gospel, in spite of all the evils that may happen to the Body,  
 Ch. 2. 11. St. Paul tells us in this Epistle, *If we suffer with Christ, we shall also reign with him*. And  
 Luk. 22. saith our Saviour to his Disciples, *I appoint un-*  
 19. *to you a Kingdom, as my Father hath appointed unto me*. To the same purpose the Saints in  
 Ch. 4. 4. Glory are describ'd in the Revelations, as *sitting about the Throne of Christ, cloath'd in white Raiment; and having on their Heads Crowns of Gold*.

2. To denote the Fulness of it. A Crown is the Emblem of Plenty; there is something  
 Psal. 16. on every side of it. *In thy presence is the fulness*  
 111. *of Joy*, says the Psalmist: Joys so great, that no Heart can desire more; so large, as to fill all our Capacities; so pure, as not to have  
 the

the least mixture of Sorrow; so constant, as to admit of no abatements or intermissions: We shall always be desiring, and always be satisfied; and when we have enjoy'd the most, we shall never be cloy'd nor wearied with it. *We shall see God; that is, enjoy him; and is there not enough in the infinite God, at once to satisfy and delight all the Faculties of our Souls? Our exalted Understandings will then be entertain'd with the clear Knowledge of God, his Nature and his Works, and all the wise Designs of his Grace and Providence; and this Knowledge will have that influence on our Souls, as to beget in us a Divine Nature, and partaking of the Nature of God, we shall, according to our Capacities, partake of his Happiness too; for certainly those Perfections will make Men happy, that make God himself to be so.*

II. *Why an incorruptible Crown.*

I. To denote its perfect freedom from the least mixture of Sin and Misery. It is the enjoyment of God in purity; *an Inheritance* 1 Pet. 1: *undefiled*; there are no flaws nor spots in the 3. Jewels that adorn this Crown. St. John describing the new Jerusalem, tells us, *there shall be no more* Rev. 22:

*curse, and there shall be no more night there. Nothing but eternal Day, without Cloud or Night; nothing but an uninterrupted Calm, without Storm or Thunder; there shall be no Evils from without, no Impurities from within to disturb our Peace; a state of Happiness, that shall never be sullied with Sin, nor ruffled with Sorrow; there shall be no Hunger, or Thirst, or Pain, or Sickness to rack the Body; no irregularities of Appetite, no extravagance of Passion to discompose the Mind; no Folly nor Guilt to affright and terrifie the Conscience. Holy Souls shall immediately after Death be translated into a state of perfect Purity and Peace, and being freed from Sin, shall be exempted from all the bitter Effects of it, from all that dread and anxiety, that shame and remorse of Conscience that so often interpos'd between them and Happiness. Now, Oh blessed Day, when I shall lie down in Peace, and Sin and Sorrow shall be no more!*

2. And more especially, to denote its endlessness and perpetuity. In all those famous Games of Greece, the Reward propos'd to the Conqueror, was only the Leafs of some Plant,

Plant, or Bows of some Tree, which is therefore call'd by *Lucian*, φύλλον & στέφανος, a leafy Crown; and for its withering decaying Nature, in the Text, στέφανος φθαρτός, a corruptible Crown: In opposition to which, the Happiness of Heaven, the Reward of Christian Conquerors, is stil'd, in respect of its durable and everlasting Nature, στέφανος ἀφθαρτός, an incorruptible Crown; and by *St. Peter*, ἀμύραντος, the not fading Crown, <sup>1 Pet. 4.</sup> the not withering Inheritance. It's a state of 8. Glory and Immortality, not to be invaded by Death, neither can Violence put an end to it. Our Saviour therefore calls his Doctrine *the meat which endures unto eternal Life*; and tells us, *that they that believe in him shall have everlasting Life, shall never die; never see death; nay, that they cannot die any more, for they are equal unto the Angels.* Now what a mighty addition must this make to the Joys of the blessed, that they are such as shall never expire, but indure as long as God himself, and are as endless as Eternity? And indeed Eternity is such a material Circumstance in the Happiness of Heaven, that it would be scarce Happiness without it, the

the very thoughts that our happy state would have an end, tho' it were many thousands of years after, that the time would come when we should be again in the same precarious, uncertain and uneasie Condition we are now in; (the World, it may be, bearing hard upon us; to be sure, affording us no satisfaction, it being so disproportionable to the Capacities and Desires of our Souls;) such thoughts would so disturb our Minds, damp our Joys, and imbitter our present Pleasures, that our Happiness would be very imperfect, if any at all: But the consideration that it is an eternal, as well as an exceeding weight of Glory, is that which banishes all fears and troubles from our Minds, crowns our Joys, and preserves them to us in their full vigour and perfection.

III. I am to shew the certainty of the thing, that there is such a *Crown* to be had.

And here we have as great a proof of it, as any reasonable Man can desire.

Otherwise the wisest part of Mankind in all Ages of the World have been cheated and abused and mad, when they believ'd this, made Laws, administred Justice, and govern'd the World accordingly. Other-



Otherwise we may not trust the Testimonies of our Consciences; and our own Hearts; when upon a due reflexion that we have liv'd well and done worthily are erected with Hope and kindly warm'd with Peace and Joy, put tricks upon us, and fill us with false Joys, when there is no such thing to be had.

Otherwise God himself who, as the Apostle speaks, *cannot lie*, must be suppos'd to have Tit. 1. born witness to a falshood; when at sundry times and in divers manners he has ascertain'd this thing to the World.

Otherwise the Testimony of one who came from the dead, even our blessed Lord and Saviour, who hath brought *Life and Immortality to light*, is not to be credited.

Otherwise the Word of God, the Blood of Martyrs, the Profession of the Church, and the Belief of the World, must not pass for Arguments.

We believe many other things of far less importance than this, upon half the proof this hath receiv'd. This has all the Evidence the nature of the thing is capable of; it cannot be seen indeed, because it is future; but *Blessed are they, says our Saviour, who have not seen and yet have believ'd.* John 20.  
In 29.

## The Duke of Bedford's

In sum, they that are not convinc'd by these Arguments are obstinate and contumacious, and God has provided no remedy for such Persons.

IV. What's to be done in order to the obtaining of it: viz.

We must fight for it, win it and wear it. We read in the former part of the verse, that *every man that strives for the Mastery is temperate in all things*; ἐνκρατίζεται πάντα, that is, πάντα ἐν κρατὶ ἔχει, he has all things under command, himself, his Lusts and Appetites, so as to be able to abstain from every thing that may be prejudicial to his undertaking, and to do every thing that may promote it. In particular, he was to fly those carnal Lusts that might impair the Strength and hinder the Agility of his Body; he was to tie himself to such Diet as was most conducive to invigorate his Spirits, and to heighten his Courage; and he was often to practise and exercise beforehand, that he might be the more dextrous and skilful in managing the Combat. After this manner the *Fighters and Runners* in the Olympick Games were to prepare themselves for the encounter; and so must every



every Souldier of Jesus Christ do, he must use all the ways and means that are commanded, that are proper and fit, that may be serviceable and of advantage to him to foil the Adversary, and secure the day.

But not to follow the Metaphor farther, I shall treat the Subject more largely with relation to the Christian Combatant, both shewing you what the Enemies are he must *strive with for the Mastery*, and what Course is to be taken to vanquish and subdue them.

Now his Enemies are those which under the Banner of our Lord Jesus he entred the Lists against in his Baptism; viz, *the Flesh, the World, and the Devil*.

(1.) The Flesh. Corrupt Nature, that's always exciting and pushing us forward to evil. *A man is then tempted*, says St. James, Ch. 1. 4 *when he is drawn away of his own lust and enticed.* I need not stand to prove what every man's Experience convinces him of, the great Corruption and Degeneracy of Human Nature. *Lo, this only have I found*, says the Eccl. 7. *Wise-man, that God made man upright, but they<sup>24</sup> have sought out many inventions.* And as these

C

corrupt

corrupt inclinations and evil propensions of Soul are deriv'd into us from our first Parents, who not only fell themselves, but drew the whole Race of Mankind after them, so do they mightily grow, and are wonderfully strengthened in us by our first Customs and Manners in the World; we first live a Life of Sense, and judge of things by their pleasantness and gratefulness to our bodily Appetites; it's a long time before we arrive to any considerable use of our Reason, and longer still before we attain to any measure of Faith; so that the Lusts and Appetites of the Flesh get such an head at the beginning, that it's very hard to hold them in afterwards, very hard to deny our selves any thing they have been accustomed to, very hard to starve an hungry Lust, to muzzle a keen Desire, and to resist those Temptations that have formerly administred Pleasure and Delight to us. Hence we see the necessity of a virtuous and religious Education, to begin betimes to turn the stream of our sensual Inclinations, to set the byass of our Affections right, before they have run us too far out of the right way, or sunk us so deep into a brutish Nature, that  
there's

## Funeral Sermon.

there's no hopes to get out of the Mire ;  
 therefore Solomon advises with great reason, *Eccl. 12.*  
*Train up a Child in the way that he should go,*  
*and when he is old he will not depart from it ;*  
 and again, *Remeber thy Creator in the days of*  
*thy Youth.* Both confirm'd by St. Paul's Ex- *2 Tim.*  
 hortation, *Flee youthful Lusts.* *2. 22.*

(2.) A second Adversary is the World ;  
 and that hath two dangerous Weapons where-  
 with to assault us, *Prosperity and Adversity*, the  
 good things and the evil things of it.

*The good things of it.* So great a confidence  
 had the Devil in this Weapon, that with it he  
 adventur'd to charge Christ himself: *The De-* *Matth. 4.*  
*vil took him up into an exceeding high Mountain,*  
*and shew'd him all the Kingdoms of the World, and*  
*the glory of them, and said, all these will I give*  
*thee, if thou wilt fall down and worship me ;* and  
 indeed the Devil had then by God's permission  
 the greatest share of the Kingdoms of the  
 World, most of them being Idolaters, and  
 Worshippers of him and wicked Spirits. The  
 Devil thought it was impossible for our Sa-  
 viour to withstand such an offer as this, im-  
 possible for such a Prospect not to make an  
 impression on his Mind, not to stir a cove-

rous or an ambitious Desire. But tho' our Saviour knew too well the value of the World, and the power the Devil had over it (both being none at all) to be catcht by this Bait, yet how many others hath it beguil'd and led captive! How small a matter of Gain will betray most men into all the sins of Lying, Fraud and Injustice! How many have renounc'd the true Religion and the right Worship of God for their worldly Interests! Was it not this that hath so much corrupted our holy Religion, and to this day makes so many Champions appear in the defence of those Corruptions? Is it not this, the Glory of this World, that is the cause of all the great Commotions on the Earth, with all those Armies of Iniquities that attend upon them?

*The evil things of the World.* And indeed the Trials are severe which this Temptation does present, whether it sollicit by inflicting Losse on their Estates, or Slander on their Names, or Torment on their Bodies, whether it be Banishment or Imprisonment, loss of Liberty in their own, or Exile into a strange Country. The Primitive Christians for 300 years together were exercised with  
all

all these, when they had no other choice, but either to deliver up their Bibles or their Lives, to recant or burn, to sacrifice to Idols or to be made a Sacrifice themselves; and this was so pinching a Trial, that altho' millions were enabled by the extraordinary Grace of God to triumph over it, yet some there were that shrunk back and fainted under it; this made the *Traditores*, the *Lapsi*, the *Thurificati*, and the *Libellatici* to be so numerous. But thanks be to God, 'tis not now Death to be a Christian; for, alas! should God suffer us to be tempted at this rate, it were a great doubt whether he would find Faith on Earth. Are they likely to sacrifice a Life to their Religion, who are not content to sacrifice a little Interest or Pleasure to it? Are they likely to resist unto Blood fighting against Sin, who will nor resist to Tears or sober Counsels? Good God! what Religion would most men be of, should he suffer a *Dioclesian* to prevail against us, and come to tempt us with the fiery Trial, Martyrs as we are to nothing but our Passions and our Lusts.

(3.) Another Adversary is the Devil. *Plutarch* tells us, that it was one of their most ancient

ancient Traditions, that there were Legions of wicked and malignant Spirits that envied good Men and oppos'd their Actions, left continuing stedfast and firm in a good Course, they should after death be more happy than themselves; a Character that agrees very well with the account the Divine Oracles give of them. The Devil is emphatically call'd the

Mat 4. 5. *Tempter*, as if this was his chief and only business. Thus he tempted our first Parents to eat of that Tree God had forbidden them; and *David* vain-gloriously to number the People which God had committed to his charge; thus he tempted our Saviour, but in vain; and thus he tempts the Sons of Men, and too often succeeds in his Temptations against them. *He goes about*, says St. Peter,

1 Pet. 5. 8. *like a roaring Lion, seeking whom he may devour*; which is no otherwise to be done than by tempting them into Sin and Folly. And upon the account of the Temptations he suggests, wicked Men in Scripture are stil'd *the Children of the Devil*, and their works *the works of the Devil*. We read also of *the Devices of Satan*, of *the Snare of the Devil*, of *the fiery Darts of the wicked one*: By all which it appears, how potent



potent and subtle an Adversary we have to deal with. He is an invisible one indeed, but not the less to be fear'd for that; nay, 'tis this that renders him more capable of succeeding in his attempts upon us; by this means he entertains a nearer and more secret intercourse with the Spirits of Men, becomes more easily acquainted with their Tempers and Constitutions, their Fears and Scruples, their Dispositions and Inclinations, and accordingly suits his Baits, and fits his Temptations with the most likelihood of success.

These are the Adversaries we are to combat with, subtle and powerful, but not invincible; yet shall we stand in need of all the Force we have or can procure to make good our ground against them.

I. Let us therefore in the first place awaken our Reason, and summon all the Faculties and Powers of our Souls to this Battel. God hath given Man an understanding Power to discern betwixt good and evil, whereby he may discover the Horror of evil, altho' colour'd over and drest with the best advantages to deceive; and behold the Glory and Beauty of that which is good, altho' discolour'd and defac'd.

defac'd with the grimest and most discouraging circumstances: He hath given him Reason, which Solomon calls *the candle of the Lord*, by the Light whereof he may see to eschew evil altho' it flatters the Sense, and to close with that which is good, altho' it distastes it. As other Creatures are so fram'd, that without any Guide or Leader, without any Consideration or working of the Mind, they turn from that which is hurtful, and chuse that which is agreeable to their Nature; so this Light, this Power is set up in Man, which by Discourse and comparing one thing with another, the Beginning with the End, Shews with Realities, fair Promises with bitter Effects, may shew him a way to attain the good, and escape the evil. And as God hath given him a Faculty to discern and judge, so likewise a Power to chuse or refuse according to that Judgment; he hath made him Lord and Judge of his own Actions, given him that Power and Freedom which does as it were hold the Scale, and weigh and poise both good and evil; he hath left it to himself to touch or strike which Scale he pleases, that either good shall outweigh evil, or evil good; for



for Man is not good or evil by necessity or chance, but by his own Will and Choice; *I Deut. 30. have set before thee life and death, good and evil, therefore chuse life.* <sup>19.</sup> Let us therefore use the most diligent Observation, consult the best Advice, employ all our Faculties of Reason, Sense and Memory, let us industriously consider the intrinsick Nature of things, their special Properties and Powers, their necessary Effects and probable Consequences, that we may attain to a right apprehension of them, and chuse and act accordingly: And that thus being clad in the Armour of natural Light, prepar'd and well-appointed with a right Judgment and firm resolution of Mind, we may not presently yield to the shock of our Adversaries, and remain at least not conquer'd by their furious Assaults.

2. But is the Combat unequal? the Enemies too many, subtle and powerful for our broken and decay'd Nature? Let us humbly and devoutly call in the assistance of God's Grace and Spirit, which we may have for asking, and with which we are sure to conquer when we have it, *Ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you.* <sup>Luk. 11.</sup>

D

Ours

Ours is a confederate War, Heaven is on our side and espouses our Cause; what tho' the Inclinations to evil within us are strong, the Temptations to evil without us innumerable, the Devil ever waking and intriguing, laying his Snares and Stratagems for our Ruin; let's look up to Heaven, and comfort our selves as *Elisba* did his Servant, when he saw, and was discomfited at the sight, the City encompass'd with Chariots and Horses of Fire. *Fear not, oh my Soul, they that are with us, are more than they that are against us; or in the Words* of *St. John*, *Greater is he that is in you, than he that is in the World.* That Almighty Spirit of love which hover'd over the dark *Chaos* of the World, and brought into being the goodly frame of Heaven and Earth, pervades the whole World, at least of Christian Professors, and is not wanting to any Man that's willing to have his broken Nature repair'd, and the Divine Image rais'd up in him; that most kind and benign Spirit, whose delight is with the Sons of Men, stands always ready to assist the generous Attempts of all sincere Persons; he is daily insinuating holy Thoughts and Motions into our Hearts, adding more Light and Reason to our Understanding, and more Power and

1 John 4.  
-4-

and Liberty to our Wills; and now having receiv'd fresh supplies of Strength, being animated by Divine Grace, and seconded by so powerful an Ally, we may promise our selves a sure Victory, an happy end of this smart and tedious War, and the utter and final Overthrow of our Adversaries.

3. But should our Hearts at any time begin to faint, our Endeavours to tire, our Spirits to droop; let's draw new Life and Courage from the glorious Crown that's prepar'd for the Conqueror. Shall we think any work hard, whereof Heaven is the Wages? Can we be weary of well-doing, when Life and Glory are the Reward? What tho' our Way lies thro' a barren Wilderness, where neither Fruit nor Flower grows, since it leads to the promised Land that flows with Milk and Honey? What tho' our Voyage be thro' a rocky and tempestuous Sea, since 'tis to the Indies of Happiness? and the more violently the Winds blow and the Waves rage, the sooner are they likely to waft us thither. Can it be in the power of all the little Gaieties of this Life, to charm and captivate my Mind in the presence of those transcendent Glories that are above? Will not the Stars disappear

D 2

when

*The Duke of Bedford's*

when the Sun is risen? Can I upon due thinking and consideration, prefer a Cottage before a Kingdom, a Feather before a Crown, Vapour and Smoak before solid and substantial Happiness, sacrifice my Life and Health and Peace, nay, venture my Soul, and run the hazard of being damn'd, for straws and trifles? Cicero tells us in his *Somnio Scipionis*, That as Scipio was going up to Heaven, the whole Earth seem'd so little to him, that he was astonish'd of his Victories and Triumphs, amazed at his own folly and madness in fighting for Kingdoms, which then scarce appear'd; and he could not but look down with Contempt upon all the Glories of this World which he had left behind him. And did we but daily in our Thoughts and Meditations ascend up to Heaven, and fix them there, so infinitely great are the Bliss and Glories of that place, above all the faint and dim shews and appearances of Happiness here below, that we could not but be sufficiently fortified against the fiercest batteries of all worldly Temptations.

Ut me  
nostri im-  
perii pœ-  
niteret.

4. Lastly, let us always set before our Eyes the most perfect Example of our Lord, the Captain of our Salvation, who himself victoriously triumpht over all his and our Enemies;

mies; and the holy, tho' less perfect one, of all those Armies of Saints that are gone before us, who also were *more than Conquerors thro' Christ that strengthened them.*

I might produce a Cloud of Witnesses both in former and latter Ages. Give me leave to name, with the profoundest Duty, our late Glorious QUEEN of Blessed Memory, our late learned and incomparable *Primate*, and to these now add a Third of equal Eminency in Goodness and works of Piety, the Great Man before us, *His Grace WILLIAM Duke of BEDFORD*; one whom we all knew, who lived many Years amongst us, and therefore I hope his Example will never be forgotten, but make the deeper and more lasting Impressions upon our Minds. An Illustrious Example indeed, yet made the brighter by shining *in a dark Place*, in a loose and degenerate Age, where Greatness and Goodness so seldom meet together.

I shall not here take notice of the Nobleness of his Extraction, and the Greatness of his Descent; nor travel the many Ages back in the leas of Time, to discover the Spring of this very ancient and renowned Family: These are little things, not to be named with the  
admi-

admirable Endowments of his Mind, and the manifold Gifts of the Holy Spirit wherewith his Soul was adorn'd.

Who can sufficiently admire or fully imitate the Sweetness of his Temper, and the Benignity of his Nature? The Greatness of his Birth made him the more humble; the Height of his Condition did not exalt his Mind; there was nothing of Pride and Fastidiousness in his Conversation, 'twas all Condescension without being mean and cheap. That Man had a great deal of Demerit in him indeed, that was wholly refus'd admittance into his Presence, and none ever went uneasy out of it, whose Requests were reasonable, and their Persons not unworthy: Nothing but Sin had his Frown, the good Actions of Men had his Praise, their Weakness his Excuse, their Afflictions his Pity, and their Distresses his Succour.

His Piety towards God was sincere and unaffected; his Devotions in the Closet, daily; in Publick, constant, uniform and regular; He had indeed a charitable Opinion of all good Men who did not come up in all Points to the Church of *England*, but he utterly dislike'd Schism and Separation; his Religion

was

was inward, in Reality and Substance, not plac'd in Externals; He was very much for Unity and Peace in the Church, but his Opinion was, that they might be preserv'd by a mutual forbearance in matters of Ceremony, without a rigid Imposition of them; and he was wont to say, That he thought it equally superstitious, to shew too much zeal either for or against them. But whilst He made known his Moderation unto all men, and bestowed his Favours too upon many whom he judg'd conscientious, tho' of a different Perswasion, He ever in his Practice kept close to the Church of *England*. You might see him, unless prevented by Sicknes or other necessary Occasion, every Lord's Day at Church, and there behaving himself with the greatest Devotion, strictest Attention, and humblest Reverence, especially at the Blessed Sacrament, communicating frequently, always on his Knees, and with most ardent Affections, and ever expressing a great Uneasiness and Dissatisfaction, when unexpected Accidents kept him (as He us'd very sensibly to call it) from the Food of his Soul.

Here was the Family wherein not an Oath nor a prophane Jest could be heard; where  
Sobriety



Sobriety was habitual, Virtue and Religion triumpht, and the Worship of God daily and devoutly perform'd, and so highly conducive did He think the Publick Worship of God to be, for the Glory of God and Salvation of Souls, that He gave such Orders for the Affairs of his Family on the Lord's Day, that most of his Servants were at liberty timely to attend upon it, and none of them wholly let and hinder'd from it. The Concern also He had for *God's House*, was answerable to the Veneration He had for his Worship; He was always ready to promote any design for the erecting Chappels and Churches where there were none, and encreasing the number of them where they were thin. In time of the Civil War, when every thing almost of Order and Decency was call'd Superstition, as he was passing by where the poorest Soldiers were pulling down part of a Church and the Ornaments of it, and ask'd of him to give them something to encourage the Work, He said to those about him, *My Father and I have built several Churches, and by the help of God I'll pull down none.*

His Beneficence and his Alms were of the same piece with his Piety; He was never back-



backward to forgive; always ready to distribute; his Charity, like that of God's, was universal, not confin'd to Sects and Parties, but flowing abundantly towards all men, yet discreetly plac'd and proportion'd, according as Mens needs and capacities presented, giving most where it was most wanted, and where it might be to the best purposes. He lov'd good Christians of what Denomination soever, many of which subsisted by his Bounty; and for others, whose Vertue was suspected, and their Conversation of no good Report, whilst he hated Hypocrisie and Vice, he reliev'd their Persons, shewing himself a true Friend to Mankind, and a Benefactor to the Human Nature.

I need not mention that mighty Zeal He had for the Protestant Religion, for the Interest of his Country, its Laws and Liberties; and his never-to-be-shaken Faith and Affection to our invincible Monarch, who so generously, in spite of all Hazards and Oppositions, came over for the Rescue and Deliverance of them. They are too flaming to be hid. In the late times of Difficulty and Persecution He was a strenuous Defender of them, and an hearty Supporter of those who

E

ven-

ventur'd far in that Cause. The Great Lord *Russel* his Son was a Martyr, and died for them; and it's no wonder that such Heroick Actions begat in the Breasts of all an honourable esteem of him, gain'd him the distinguishing Love of his Prince, and the particular Regard of Heaven.

The whole Nation, no doubt, are very sensible of this irreparable Loss, and there's great reason for it, to the Peace and Welfare whereof He so highly contributed, by his Counsel, by his Estate, by his Example, by his Prayers, and by his Charity, the which are stil'd in Scripture *Sacrifices*, to signifie in a high degree their Acceptableness to God, and the great Power they have with him to avert Judgments, and to draw down Blessings upon a Kingdom. But the several Counties, o're which, under the King, He presided, ought to be most affected with it; who liv'd under the healing influences of his Care, and reapt the fruit of his wise and steady Administration: More especially we of *St. Paul's Covent-Garden*, who, next to the infinite Goodness of God our Maker, have receiv'd from him the Opportunities of worshipping God, and of making our selves easie in this World, and happy in the other.

It

It pleas'd God to bless him with a numerous Off-spring, and that he liv'd to see his Children's Children to the third Generation; all in condition suitable to their Birth, and highly belov'd and honour'd for their own and their Father's sake.

His Servants have lost the best of Masters, the Poor a liberal Benefactor, the Church a bountiful Patron, the Government a potent Friend, and Religion a sure Protector.

In the midst of all, there is one Consideration left, to alleviate our Sorrows and support our Minds; what is ours, the Nation's Loss, is his infinite Gain: Therefore while we feel and bewail the heavy Dispensation, let us with our disconsolate Thoughts mix those joyful ones of his Salvation. *We may weep for our selves*, but he's at rest, above the reach of evil.

It was his daily Prayer, that next to the Pardon of his Sins, God would give him an easie Passage; and God was pleas'd to hear his Prayer; never did any Person leave the World with greater inward Peace, a more resign'd Mind, with less Struggle and Discomposure, and with more assur'd hopes of a joyful

